and then born once more into a higher world still, the world of pure spirit—our life, however, being one and the same life through all the three stages, only expanded in each new state according to its new and larger conditions. Just what the conditions of the life beyond this will be then we do not know; nor do we think it profitable to speculate much on the subject. It is enough to believe that they will be such as will allow us larger scope for our powers of thought and love, and that waking up on that side exactly the same in character that we went to sleep on this side, we shall, under the freer and better conditions of that world, go forward to a career of progress and growth. Thus we do not think of this life and the coming life as two, but as only one life_*viz.,* the simple, grand, immortal life—which we have already begun to live and expect to go on living for ever. And consequently, our relatives and friends, whom *we* call dead, we think of as not really dead, but as living right on, only thev are beyond the veil, while we remain this side.

In reply to those who urge that our unembodied soul is incapable of progress or growth, their opponents ask and

argue thus : *Is the- world 'beyond the grave so barren of growing life, or is the etherial spark in us so helplessly dependent upon a fleshy cover, that 'banished its heavenly abode it must inevitably and repeatedly enter a darksome house of mortal clay for any progress in wisdom and holiness to be possible* ? Are the post-sepulchral regions utterly foreign to refined aspirations and sublime activities? Is the final goal of man, after all, sheer inactivity, a dormancy—a dormancy disturbed by no dream ? That, we think, is the only legitimate inference from the theory that an unembodied soul is incapable of progress or growth.

When the Rishi of the Kathopanishad says that [tc] *the Supreme Being who is the Cause of all causes is zvithout form and without offering* '| the implication necessarily is that in an embodied form, suffering and sorrow are inescapable.